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UTKOCAS OF KAMARUPA

(BY JOGENDRA CHANDRA GHOSH)

It is said in the *Vāyu-purāṇa* (ch. 40) and the *Brahmaṇḍa-purāṇa* (ch. 44) that the Devakūṭa is a *maryādā-parvata*, i. e. a boundary mountain and contains the birth-place of Garuḍa. It has several peaks which are inhabited by the Gandharvas, the Saimhikeyas, surrounded by the Āśīviṣas, i. e. the *Nāgas*, the Kālakeyas, the Bhūtas and the *Kāmarūpī Rākṣasas*, known as the Utkocas, as :—

“तस्यैव दक्षिणे कूटे विशदयोजनविस्तरम् ।

द्विपष्टियोजनायां हेमप्राकार तोरणम् ॥ १६

दृष्टपुष्टबलिमानामावासाः कामरूपणम् ।

औत्कचानां प्रमुदितं राक्षसानां महापुरम् ॥ १७

The *Mārkaṇḍeya-purāṇa* (chs. 54 and 59) describes this Devakūṭa, as the eastern *maryādā-parvata*, between the Itāvṛta-varṣa and the Bhadrāśva-varṣa. The *Rāmāyaṇa* (Kiskindhā-kāṇḍa, ch. 40, Vs. 18, 37 and 38) also places the home of Garuḍa, in the east, on the Lohita-sāgara, near a big Kūṭa-śālmali tree (the *Vāyu* and the *Brahmaṇḍa-purāṇas* have ‘Śālmali-dvīpa’, which probably is a corrupt reading). It is not difficult from this to identify the place as Kāmarūpa. The Utkocas have been called *Kāmarūpī*, which means that it was believed that they could assume any form according to their desire and necessity. It is very likely that this epithet of theirs has given the name of Kāmarūpa to their country. We have already shown in this *Journal* (Vol. V., pp. 79-85) that Kāmarūpa formed a part of the Bhadrāśva-Varṣa. The *Vāyu* and *Brahmaṇḍa* say that the city of the Kālakeyas was named Sunīla. This might have been on the mountain Nīla, in which is situated the Kāmākhyā-pīṭha.

Prācyavidyāmahārṇava N. N. Vasu interprets ‘Utkoca’ as ‘Uttara-Kavaca’ (*Social History of Kāmarūpa*, vol. I pp. 36-37). But we find that they lived in *Dakṣiṇa-Kūṭa*, or the Southern

peak of the mountain Deva-Kūṭa. Further we think 'Kaca' or 'Koca' is a corruption of 'Kavaca' i. e. 'the speaker of a slang or vulgar tongue ; The dialect of this part of the country has been characterized as the 'Mlecha-Vāsa', spoken by some Kṣatriyas, who for fear of Paraśu-rāma, placed them under the protection of god Jalpiśa (*Kālikā-purāṇa*, Ch. 77). We shall presently see that the *Viṣṇudharma* has also done the same. In predicting the happenings of the *Kali-yuga*, it says :—

“उत्कोचाः सौगताश्चैव महायानरतास्तथा ।
भविष्यन्त्यथ पाषाडाः कपिला मिश्रवस्तथा ॥
बुद्धाः ध्रावकनिर्ग्रन्थाः सिद्धपुत्राः तथापरे ।
भविष्यन्ति दुरात्मनो शुद्राः कलियुगे नृप ॥

* * *

न द्विजास्तु कलौ देवान् पूजयिष्यन्ति मानवाः ।
म्लेच्छभाषा निवर्द्धश्च हेतुवादैर्विकूलिताः ॥

(H. P. S., *D. & C. of Sans. Mss.*, Vol. V. No. 499)

The *Kālikā-purāṇa* (chs. 88-89) refers to the *Viṣṇudharmottara*, which is but a supplement to the *Viṣṇudharma*. So it was earlier than the *Kālikā-purāṇa*. From the above quotation, we learn that the Uttokas embraced the Mahāyāna Buddhism. By Mahāyāna here, we have reason to believe, *Vajrayāna* is meant, which though had its inception as early as Asaṅga, brother of Vasubandhu (230-360 A. D.) did not attain publicity before 600-650 A. D. in the time of Dharmakīrti (*Sāthanamālā*, Intro., p. XXVII). The 'Siddhaputras', no doubt, refer to the 84 *Nātha*-siddhas, who came into prominence in the tenth century (Ibid, p. L XII ; *Kaulajñānanirṇaya*, Intro., p. 28). *Kāmarūpa-Kāmākhyā* was the principal *Pīṭha* or seat both of the Vajrayānists and the Nāthas (*Sāthanmālā*, pp. 453, 455 ; *Kaulajñānanirṇaya*, p. 78). We find that the Śāla-stambha dynasty, also known as the Mleccha dynasty, ruled

Kāmarūpa from about the seventh to the tenth century, which coincides with the rise of the above two cults. Can it be that this Mleccha dynasty belonged to the Utkoca tribe, although they spoke of themselves as of the Naraka tribe? The Mleccha-bhaṣā mentioned in the above extract probably refers to the dialect of the locality*.

* There are doubts whether the Śāla-tambha dynasty was actually a Mleccha dynasty. If *Prītanāthinaṭha*, mentioned in the Bhātera copper-plate, could mean the commander of the *Prītaṇa* (a military division consisting of 729 cavalry, 243 elephants, 243 chariots and 1215 infantry, as stated in the Mahābhārata), I do not see why the term *Mlecchādhiṇaṭha*, used in the inscription of Ratnapālavarman, can not mean the commander of the Mleccha troops as suggested in my "Early History of Kāmarūpa".

All the 84 *siddhas* were not *Nātha-Siddhas*. They were certainly not earlier than the tenth century A.D. I am afraid it is not correct to assume that the kings of the Śālastambha dynasty were Vajrayānists unlike the kings of the next dynasty founded by Brahmapāla. In this connect on a reference may be made to my contribution "Kāmarūpa and Vajrayāna" published in Vol II pp. 14-51 of this journal. *Siddha* Sarahapāla is said to have converted Ratnapāla, son of Brahmapāla, into the Vajrayāna faith (Les chants Mystiques by M. Shahidullah M.A.). In my contribution referred to above, I placed Saraha and his disciple Nāgārjuna during the reign of Ratnapāla and Savaripā the disciple of Nāgārjuna and Luipā alias Matsyendranātha alias Minanatha, the disciple of Savaripā, during the life time of Purandarapāla and his son king Indrapāla. It is said, on the authority of Grünwedel, that Dārik, the disciple of Luipā, was the same person as king Indrapāla (*Gopichānder Saṅgās*, note by Dr. Bhattasali). Further, according to Tārānāth, *siddha* Anangavajra was a son of king Gopāla of Eastern India. Now this Gopāla can not but be the king Gopāla of Kāmarūpa, the son and successor of Indrapāla. It would thus seem that the kings of the so-called *Bhauma* dynasty, re-started by Brahmapāla, were the followers of Vajrayāna, Sahajayāna or the Nātha-cult and not their predecessors of the Śālastambha dynasty who appear to have been staunch Śaivites. [Ed. J. A. R. S.]

HUMAN SACRIFICES IN ASSAM

(BY K. L. BARUA)

Sir Edward Gait's contribution to the Journal of the Asiatic Society of Bengal (No 1 of 1898), on "Human Sacrifices in Ancient Assam" contains several inaccurate statements and it is rather strange that no one, during the last forty years, attempted to point out the inaccuracies which were largely due to his ignorance of Assamese and his consequent dependence on wrong translations made for him probably by clerks of the Assam Secretariat. Most of these mistakes occur in the section relating to the Koches. Let me quote from this section :—

"The prevalence of the custom of offering human sacrifices amongst the Koches is known to us from a statement in the *Vamsāvali* of Raja Laksminā āyan Kuār of which a full summary was given in my paper on the "Koch Kings of Kāmarupa" which was published in Vol LXII of the Journal of this Society. It is stated in this *Vamsāvali* that when Raja Nara Nārāyana rebuilt the temple of Kāmākhyā in 1565 A. D. he celebrated the occasion by the sacrifice of no less than a hundred and forty men whose heads he offered to the Goddess on salvers made of copper."

Gait made this astounding statement on the basis of the following stanzas in the *Vamsāvali* which relate to the consecration of the temple after it was rebuilt :—

ছয়মাস মানে মঠ ঘেবে বাক্কা ভৈলা ।

তেবে নৃপতিৰ ঠাই দূতক পঠাইলা ॥

দূতে গৈয়া কহিলন্ত নৃপতিৰ আগে ।

মঠ বাক্কা ভৈল আজ্ঞা কৰা যেন লাগে ॥

তেবে নুপাৰিৰ মন আনন্দিত হৈলা ।
 উৰ্গা কৰিবে ছয়ো ভাই চলি গৈলা ।
 বিধিৱতে মঠক প্ৰতিষ্ঠা কৰাইলন্দ ।
 যতেক দক্ষিণা দিলা নাহি আদি অন্ত ॥
 মতিষ চাগল হংস মংস্ত পাৰাৱত ।
 হৰিণ কচ্ছপ বলি উহাৰ যত ॥
 পূজা কৰাইলন্ত চতুঃ ষষ্টি উপহাৰে ।
 সপ্ত দিন আছে দুই ভাই নিবাহাৰে ॥
 তিনি লক্ষ হোম দিলা একলক্ষ বলি ।
 সাত কুড়ি পাটিক দিলা কৰি তাম্ৰফলি ॥
 সুবৰ্ণ বজ্জত তাম্ৰ কাংশ্য পাত্ৰ চয় ।
 অশ্বশু প্ৰদীপ উচিগিলা মনোময় ॥
 দিনে দিনে পাঠ হোম পূজা কৰিলন্ত ।
 প্ৰতি দিনে পঞ্চ পুৰা চাউল লগাইবন্ত ॥
 দিল ভূমি গ্ৰাম শস্য সবে উচিগিলা ।
 তাল পত্ৰ শঙ্খ ঘণ্টা বাদ্য সব দিলা ॥
 দণ্ড ছত্ৰ সিংহাসন শ্বেত যে চামৰ ।
 উৰ্গা কৰিলা নাৰায়ণ নুপবৰ ॥
 ব্ৰাহ্মণ দৈবজ্ঞ নট ভাট তাঁতী মালী ।
 কমাৰ কহাঁৰ বাটৈ পোবা মালৈ তেলী ॥
 সোনাৰী কুমাৰ হিৰা কৈবট চমাৰ ।
 মুচিয়াৰ হাড়ি আদি দিলা নিবন্তৰ ॥
 সাজোপাজে ধন দিলা পঁচিশ হাজাৰ ।
 আপোনাৰ প্ৰতিমাক সজাইলা শিলাৰ ॥
 বোলে গোসানীৰ পূজা প্ৰথমে কৰিব ।
 গোসানীৰ প্ৰসাদ আমাক আগে দিব ॥
 এহি মতে নাৰায়ণে কৰি নিবন্দন ।
 দন্দৱতে প্ৰণমিলা দুৰ্গাৰ চৰণ ॥”

It will appear that the *Vamśāvali* makes no mention whatever of any human sacrifice though it mentions that buffaloes, goats, deer, ducks, pigeons, fishes and tortoises were sacrificed on the occasion. The line in the fourth stanza above, underlined by me, means that by recording a copper-plate charter the king granted one hundred and forty persons (or families) as *pāiks* for service in the temple. The subsequent stanzas mention that these *pāiks* included men of the following castes or professional groups viz Brahman, Daibagna, Nat (dancer), Bhāt (singer), Tātis (weaver), Mali (garland-maker), Kamār (blacksmith) Kahār (Bell-metal worker), Bārhoi (carpenter), Dhobā (washer-man), Sāloi (sweet-meat maker), Teli (oil-presser), Sonāri (goldsmith), Kumār (potter who uses the wheel), Hirā (potter who does not use the wheel), Kaibarta (fisherman), Chāmār (one who skins a dead animal), Muchiār (leather-worker), and Hādi (scavenger). It is most strange that the underlined sentence could be translated to mean that the king sacrificed 140 men and offered their heads to the Goddess on copper salvers !! It is equally surprising that without consulting a qualified Assamese gentleman Gait published the inaccurate statement not only in his contribution to the J. A. S. B. referred to above but also in his History of Assam wherein he made another similar mis-statement in regard to the consecration of the temple of Mādhava at Hajo rebuilt by Raghudeva, the son of Chulārai. He writes that Raghudeva celebrated the occasion by the sacrifice of numerous human victims. (1) His authority is the following stanza of the same *Vamśāvali* :—

“ব্রাহ্মণ গণক তাঁতী সোনাবী কমাৰ ।

তেলী, মালী, ধোবা, বাটৈ, কুমাৰ কহাঁৰ ॥

নাপিত, গায়ন ব্যাস আদি যত যত ।

তাম্র ফলি কৰি দিলা পাইক সপ্তশত ॥

This does not mean that 700 men were sacrificed. The actual meaning is that Raghudeva granted, by means of a

(1) Gait's History of Assam (Second edition) page 63.

copper-plate charter, seven hundred persons or families, as *paiks* of the temple, consisting of Brāhmans, Ganaks, Tātis, Sonāris, Kamārs, Telis, Mālis, Dhobis, Bārhois, Kumārs, Kahārs Nāpits, Gāyans, Byās etc. Gait overlooked the fact that the presiding deity of this temple was Mādhava (Viṣṇu) and it is not permissible to sacrifice any animal in such a temple. No Indian scholar could have ever made such a wrong statement but, all the same, Gait's book, which first appeared more than 30 years ago, was so long regarded as perhaps the only book of reference about the history of ancient or medieval Assam.

In his contribution to the J. A. S. B. Gait states that some members of the family of the Darrang Rajas who immigrated to Nowgong and ruled the country between Roha and Dharahtul "are said to have offered an annual human sacrifice, the victim being any person of sound health and body who might be caught abroad after midnight." I do not know who supplied this story to Gait who, as the historian of Assam, must have known himself that no member of the Darrang family of the Koch kings ever exercised any authority, at any time, over any part of the Nowgong district. It is true that the southern fringe of the present district of Nowgong was, till a late period, under the authority of the kings of Jaintia who appear to have been adherants of the *Kāpālīka* tenent which enjoined human sacrifices. Gait writes in his history that in 1832 four British subjects were seized near Gobha, in Nowgong, under orders of the Jaintia king and that three of them were actually immolated at the shrine of the Goddess. (2). This practice should not however have been ascribed to the Koch kings of Koch-Bihar, Koch-Hajo or Darrang on the basis of wrong translations of the *Vamsāvalī* or of local stories or fables which have no historical grounding.

(2) Gait's History of Assam (Second edition) page 306.

Gait then refers to the worship of *Rana Candi*, with human sacrifices by the Hinduized Kachari Rajas of Cachar and of *Mahāmāyā* with similar sacrifices by the Kachari kings of Dabaka in comparatively modern times. He refers also to the worship of *Tāmreswari Mai* in the copper-temple at Sadiya, by the Chutia kings, both previous to and during Ahom rule in Upper Assam and to the worship of the fourteen *devatās* of the Tippera kings as mentioned in the *Rajamāṇḍ* as well as to the worship of *Jainteswari* by the Jaintia kings. *Ranacandi*, *Mahāmāyā*, *Tāmreswari*, *Jainteswari* and most of the fourteen *Devatās* of the Tippera kings, named by Gait, are however Hindu Gods and Goddesses. The clear inference therefore is that the Kacharis, Chutias and Tipperas, of Bodo origin and the Jaintias of Austro-Asiatic origin, adopted the worship of these Gods and Goddesses, by resort to human sacrifices, in imitation of the Hindus in medieval times. It can not be asserted with truth that the various Bodo or Austric tribes practised human sacrifices in ancient or pre-historic times. The worship of the *Thlen*, or the huge snake, among the Khasis, which involves the killing of a human being for blood from the nostrils, with which the snake is fed, is peculiar to the Khasis alone. It is not the custom even of the Syntengs, who are their kith and kin, nor of the other Austro-Asiatic tribes such as the Mundas. In any case, the custom does not amount to human sacrifice in the proper sense.

[Both Tāntricism and the ghastly rites of the Kāpālikas originated from Śaivism and it is now accepted by most scholars that the Vedic Aryans coming into India found a crude form of Śaivism—associated perhaps with human sacrifices—the prevailing tenet of the more civilized urban people like those whose remains have been discovered at Harāppā and Mohenjodaro and who worshipped a Mother-Goddess. It is quite possible, as hinted by Sir John Marshall, that the several skeletons found in a particular room at Mohen-

jo daro represented a hecatomb in honour of this Mother-Goddess who, in later times, came to be variously named. The Bodos as well as the Austric people when they came under the cultural influence of the Mediterraneans—the authors of the pre-Ayran Indus culture—perhaps copied this custom from the latter who may have even supplied the priests. These priests subsequently came to be known in Assam as *Deodhāi*, *Deorāi* or *Deori* and, curiously enough, the name *Deori* is still applied to the Brahman priests of certain classes of Hindu temples in the Assam Valley. The *Deodhai*, *Deorai* and *Deori* were so called originally as they were the priests for the worship of the *Deo*, a name still applied by the Assamese to evil spirits. It may be remembered, in this connection, that the Iranian Magians also regarded *Dævas* as evil spirits or malevolent Gods. It is indeed tempting to speculate that the word *Deo* for the God of Evil was a gift of the Alpines from Iran who, in the opinion of several competent scholars, reached Eastern India subsequent to the Mediterraneans but prior to the advent of the Vedic Aryans and who introduced in Bengal and Assam not only non-Mongoloid brachycephaly but also an Aryan language, the parent of modern Bihari, Bengali, Assamese and Oriya, all languages of Grierson's outer band.]

[As to head-hunting, which is still carried on in inaccessible parts of the Naga hills, the custom is supposed to be based on a superstition that by killing a human being and placing a small portion of the flesh in the field of the murderer a good crop may be obtained. This is what Dr. Hutton calls the soul-fertility cult, but it is difficult to credit these savages with the abstract conception of a soul which is released after the death of a human being. Sometimes however human beings are killed by the Nagas to avert the displeasure of a particular evil spirit (*terhoma*), the counterpart of the Assamese *Deo*. The victims are generally captives of war or purchased slaves.

[From a certain passage in the *Harṣacarita* of Bāṇa, a work of the seventh century A. D. it can be found that human sacrifice was practised in northern India at least 1300 years before the time of Bāṇa. According to Dr. Bhandarkar it is pretty certain that human sacrifice was practised in the temple of *Mahākāla*, in Ujjain, in the time of king Pradyota who was a contemporary of the Buddha⁽³⁾. *Mahākāla* is a name of Śiva. (4). If as early as the sixth century B. C. human sacrifice could be practised openly and the flesh of the victims could be sold publicly in the centre of the Vedic Aryan stronghold (5) what is the good of trying to trace the custom to the savage primitive tribes of Assam? According to competent scholars the soul-fertility cult, as well as the cult of the Mother-Goddess, were not indigenous to India but were cultural items that travelled to India from other countries, such as the Mediterranean region, in the dim past. Was the practice of human sacrifice therefore imported into India from Asia Minor by the Mediterraneans or their predecessors the Proto-Australoids? It is interest-

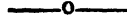
(3) Indian Culture Vol I pp 13—16.

(4) It is interesting to observe that the Koches or Raj-bangsais of Jalpaiguri still worship a God called "Mahākāla Thakur",—Indian Culture Vol IV No 2 pp 247—250.

(5) It is stated in the *Harṣacarita* that Kumārasena, the brother of king Pradyota of Avanti, went to the Mahākāla temple during the festival of the Deity and became engaged in a hot discussion with the priests of the temple about the propriety of selling human flesh there. While he was thus absorbed in the discussion, and off his guard, he was assassinated then and there by a Tālajāṅghā. It is found from the Puranas that Punika, who was a general of the Viti-hotra or Tālajāṅghā king of Avanti, killed his master and placed his son Pradyota on the throne. This, according to Dr. Bhandarkar, adequately explains why a Tālajāṅghā killed Kumārasena, the second son of Punika, at the temple.

—Indian Culture Vol X p 15.

ing to note that even Śiva is considered by some scholars to be a "borrowing from Asia Minor" as Dr. Stein puts it. (6)



KAMARUPA AND KAMAKHYA

(BY JOGENDRA CHANDRA GHOSH)

The well-known province of Kāmarūpa and its presiding deity Kāmākhyā are in modern Assam. But a country of this name as well as the deity are found in other provinces as well.

The *Padma-purāṇa* (Pātālakhanda, ch. 5, Vaṅgavāsī Edn.) states that *Bhagavati* Kāmākhyā-devī was the presiding deity of the city of Ahicchatrā, the capital of king named Sumada. This prince accompanied Śatrughṇa, in his roaming about with the sacrificial horse, let loose by Rāmachandra for the performance of *Aśva-medha*.

A dumb poet (मूककवि-साम्बन्धौ) composed three works, viz ; मन्दस्मितशतकम्, भाव्यशतकम् and स्तुतिशतकम् in eulogy of the goddess कामाख्या the presiding deity of काशीपुर (Notices of Sanskrit-Manuscripts, by H. P. Śastri Vol. X, Part 1, Mss. Nos. 3268, 3291 and 3295).

The *Śiva-purāṇa* (Jñāna-Saṁbitā, ch. 48, Vaṅg. Edn) says that in Sahyādri, there was a country named Kāmarūpa, which was conquered by a Rākṣasa named Bhīma, son of Kumbha-karṇa, begot on Karkatī, daughter of Karkata and Pukkasi and widow of a Rākṣasa, named Virāḍha. There was a Śivaliṅga of the name of Bhīmeśvara or Bhīmaśaṅkara.

GENEALOGICAL LISTS OF THE PRĀGJYOTIṢA DYNASTIES.

(BY K. L. BARUA).

A list of inscriptions of Northern India written in Brahmi and its derivative scripts, from about 200 A. C., together with genealogical lists of the various dynasties, prepared from those inscriptions by Dr. D. R. Bhandarkar has been published as an appendix to vol. XXIII, part III of the *Epigraphia Indica* (July 1935). According to the learned writer the inscriptions relating to Prāggyotiṣa refer to the following families :—

- (1) Puṣyavarman family of Prāggyotiṣa.
- (2) The Bhaumas of Hārūppesvara.
- (3) The Early Śālastambha family of Hārūppesvara.
- (4) The later Śālastambha family of Prāggyotiṣa.
- (5) The Bhauma-Pālas of Durjayanagari.

The kings of Prāggyotiṣa from Puṣyavarman, in the third or the fourth century A.D., to Jayapāla, in the twelfth century, really fall into three dynasties or families founded by Puṣyavarman, Śālastambha and Brahmapāla respectively. But since each of these three families claimed descent from Naraka all of them should really resolve into one dynasty. The kings of all these families, down to the twelfth century A.D., called themselves *Prāggyotiṣādhipati* in their inscriptions. It is therefore not quite correct to call some of them kings of Prāggyotiṣa, some kings of Hārūppesvara and some of Durjānagari. Hārūppesvara (Hatappesvara) and Durjān were names of capital cities, but it is not definitely known that all the kings of the family of Śālastambha had their seat of government at Hārūppesvara (Hatappesvara). We know it for certain that at least Dharmapāla of the Bhauma-Pāla family had his capital at Kāmārūpanagara from which city he issued his Puspabhadrā charter. The dynasties (3) and (4) have been unnecessarily added since the kings of (3) have been already mentioned in (2) while

those of (4) are identical with those mentioned in (5). The kings of the last mentioned family, founded by Brahmapāla, did not actually trace descent from "Vigrahasambha Tyāgasimha and so forth sprung from the same Śālastambha" as stated by Dr. Bhandarkar. In the Barguon inscription of Ratnapāla-varman it is clearly stated that the dynasty which preceded that of Śālastambha was the Bhauma dynasty descended from Naraka and that when the Śālastambha family came to a close, on the death of the last king Śri Tyāgasimha without issue, the people elected Brahmapāla as their king because he was a Bhauma. The Bhauma—Pala dynasty therefore traced descent from the family which occupied the throne of Prāg-jyotiṣa previous to Śālastambha. These kings had no blood relationship with the Pāla rulers of Bengal and Bihar. It is true that in the Puspabhadra inscription of Dharmapāla his father Harṣapāla is called *Pāla kula-Pradīpa* while he himself has been styled *Pālānvayāmbajarābi* because though "Varma" continued to be their *padābi* the name-ending or *pa-lānta* in each case was Pāla. In my book, "Early History of Kāmarūpa", I have no doubt supposed that Brahmapāla, in imitation of the Pāla rulers of Bengal and Bihar of that time, used the surname Pāla but that does not mean that his family was an offshoot of the Pāla family of Bengal.

In dynasty (1) Dr. Bhandarkar includes 15 kings. The names of the first thirteen, from Puṣyavarman to Bhāskaravarman, are of course found from both the Nidhanpur inscription of Bhāskaravarman (E. I. Vol XII) and the second clay-seal of Bhāskaravarman found at Nalanda the text of which was published in this Journal (J. A. R. S. Vol IV No 4 pp 89-93). Of these thirteen rulers the third, Balavarman I, was, according to Dr. Bhandarkar, probably identical with the king of that name who was vanquished by Samudra Gupta. There is room for difference of opinion on this point but on the materials available no definite opinion can be expressed. Dr. Bhandarkar mentions Deva Varma as the fourteenth king

of this family and, with some doubts, adds Harṣadeva as the fifteenth king remarking that they were probably the son and grandson respectively of Bhāskaravarman. There is really no basis for supposing that a king named Harṣadeva intervened between Bhāskaravarman and Śālastambha. The Harṣadeva mentioned in the Nepal inscription of Jayadeva dated 759 A. D., was the father-in-law of Jayadeva himself and therefore belonged to the third or the fourth quarter of the eighth century. There are however strong reasons to suppose that a king named in the Chinese pilgrim I-Tsing's records as Deva Varma actually occupied the throne of Prāggyotiṣa after Bhāskaravarman but I have, in my book, conjectured that "Deva Varma" may have been the transposed form of "Varma-deva" the suffix of the king's name and that possibly the king referred to in I-Tsing's records was Śālastambha which was no doubt a *Birud* came, like Vighraḥastambha or Raṇastambha, but the king had perhaps another name with the usual suffix "Varma-Deva". I-Tsing visited India about 670 A. D. when the immediate successor of Bhāskaravarman was probably not reigning. It is very probable that before 670 A. D. Śālastambha successfully revolted and dethroning the immediate successor of Bhāskaravarman proclaimed himself as king, perhaps, assuming the high-sounding name Jayatunga Varma, a name which we find from the Tippera copper-plate of Lokanātha a feudatory Chief of *circa* 664 A. D. (1). Prācyavidyārṇava Nagendranath Vasu holds that the over-lord of Lokanātha was this Jayatunga Varma whose name Dr. R. G. Basak has read as Jayatunga Varṣa (2). The word "Varṣa" has rarely been used as the suffix to a person's name though it is the usual suffix to names of continents. Mr. Vasu refers to the fact that an image of Jayatunga—Lokanatha was found in Eastern

(1) History of North Eastern India by Dr. R. G. Basak p 195.

(2) Social History of Kāmarūpa Vol. III pp. 19-20.

Bengal or Samatata and the name of this image indicates the relationship between Lokanātha and his liege-lord Jayatunga. He further points out that the Bhauma-Kara kings of Orissa, who also traced descent from Naraka, like the kings of Prāggyotiṣa, used the suffix Tunga after their names.⁽³⁾ Taking all these facts into consideration I have, in my book, tentatively taken Avantivarman, mentioned in certain manuscripts of the *Mudrarākṣhasam*, as the fourteenth king and the immediate successor of Bhāskaravarman uprooted by Śālastambha *alias* Jayatunga Varma who was the king referred to as Deva Varma in the records of I-Tsing. The earliest epigraphic record of a king of Śālastambha's line, discovered so far, is that of Harjaravarman who belonged to the tenth generation and even that record is incomplete. Until the record of an earlier king is discovered we can not be sure who actually succeeded Bhāskaravarman about 650 A. D. In the absence of more definite and reliable information we have been led to make conjectures. Mr. N. N. Das Gupta's identification of Deva Varma as the lineal descendant of Bhāskaravarman (Indian Culture Vol II p 39) is one such conjecture. The identification of Avantivarman as Bhāskaravarman's son, made by Mr. J. C. Ghosh, (J. P. A. S. B. Vol XXVI pp 241-245) is another such conjecture. A piece of circumstantial evidence explaining indirectly the insecure position of Bhāskaravarman's immediate successor has been mentioned by me in this Journal (J. A. R. S. Vol IV pp 16-18).

Dr. Bhandarkar has given the name "Bhaumas of Haruppesvara" to the next dynasty which begins with "Śālastambha (Mlechchanātha.)" It may be pointed out, in the first place, that Pandit Vidyavinod, the author of the *Kāmarūpa Śāśanāvali*, after carefully re-reading the inscription on the stray plate of Harjaravarman's charter, came to the

(3) Social History of Kāmarūpa p 45.

conclusion, four years ago, that the name of the capital city should be read as Hatappesvara and not Hārappesvara (⁴). In the second place, Sālāstambha has been called *Mlechchādhi-nātha* and not *Mlechchanāthā* in the Bargaon copper-plate inscription of Ratnapāla where only that name occurs. Elsewhere I have compared the significance of the term *Mlechchādhi-nātha* with that of the term *Pretanādhinātha* used in the Bhatera copper-plate inscription (⁵). Whatever *Mlechchādhi-nātha* may mean it can not convey the same meaning as *Mlechchanātha*. Dr. Bhandarkar is correct in assuming that Harṣavarmā, mentioned in Harjara's inscription, is identical with Śrī Hariṣa mentioned in the inscription of Vanamāla but the identification of Balavarma, son of Harṣavarma with Prālabha, mentioned in the Vanamāla inscription, as suggested by the writer, can not be correct. The learned doctor has however admitted that Pandit Vidyavinod and myself hold different views based on a new interpretation of verses 8-10 of Harjara's inscription and verses 8-10 of Vanamāla's inscription. On the other hand the learned editor of the Journal, Dr. N. P. Chakravarti, has remarked, within bracket, that from both the inscriptions it appears to him that Harjara was the son of Arathi and Jivadevi and not of Prālabha and Jivadevi as held by us. This point therefore calls for some discussion.

In the inscription of Harjaravarman it is clearly stated that after Balavarma, the son of Harṣavarma had died, there arose two princes Chakra and Arathi in his family. That they were both brothers is also fairly indicated by the statement that the son of the younger (brother) Arathi became king. The name of this son of Arathi, who became king, has not been mentioned here but in the inscription of Vanamāla the name of Prālabha's brother is given as

(4) J.A.R.S. Vol. I No. 4 p. 111

(5) J.A.R.S. Vol. V No. 4 p 99 may be referred to for the meaning of the term *Pritanādhinātha*.

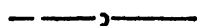
Ārath and it is there stated that he died fighting like a hero in a certain battle. As Ārath must have been the son of Arathi (patronymic) so Prālabha, the brother of Ārath, must also have been the son of Arathi and he was raised to the throne when none of the brothers Chakra and Arathi could occupy it. It is therefore not correct to make Arathi the father of Harjara and the husband of Jivada or Jivadevi. It is no doubt a fact that in the inscription of Vanamāla it is stated that like his predecessors, Śālastambha to Śrī Hariṣ, Prālabha brightened the horizon with his kingly qualities. Dr. Bhandarkar perhaps identifies Prālabha with Balavarma as the writer of the inscription does not mention the name of the latter before Prālabha but as in verse 9 Ārath is mentioned as the brother of Prālabha there can be hardly any doubt that Prālabha was the son of Arathi who followed Balavarma according to Harjara's inscription which is the earlier record and therefore more trustworthy. Further verse 8 of the Vanamāla inscription may be taken to mean that of the predecessors of Prālabha, Śālastambha and Śrī Hariṣ (Harṣavarman) were the most renowned and Prālabha was also equally renowned and so the three brightened the horizon with their Kingly qualities*. The words श्री हरिपन्ते मंहिपानैः may therefore be taken to mean that Śrī Hariṣ was not the last king but the last renowned king before Prālabha. Indeed none of the kings of this dynasty, both before and after Śrī Harṣa Deva, the "lord of Gauda, Odra, Kalinga, Kośala and other lands", with the probable exception of Śālastambha, could equal him in greatness. The omission of Balavarma's name by the writer of this inscription is therefore easily explained.

*The kingly qualities of Harṣavarma have been expressly eulogised in the inscription of Harjaravarman while the greatness and exploits of Prālabha have been emphasized in the Vanamāla inscription but all the three inscriptions of the kings of this family, so far found, are silent about the exploits of Śālastambha, the founder of the dynasty.

—K. L. B.

Verses 7—10 of the Vanamala inscription refer only to Prālabha and hence Jivada or Jivadevi was his queen and Harjara was therefore his son. Chakra and Arathi have been numbered 8 and 9 in this list but as they were brothers they both belonged to the same generation and so Prālabha should be numbered 9.

According to the Bargaon inscription of Ratnapālarman there were twentyone kings in this dynasty, beginning with Śālastambha and ending with Śri Tyāgasimha but we find only 14 generations named. The names of 7 generations can not therefore be found. In my opinion nearly all of the unnamed generations should be placed between Balavarman III and Śri Tyāgasimha. Bhāskaravarman died about 650 A. D. and from the Tezpur Rock inscription we find that Harjaravarman was reigning in 510 Gupta era equivalent to 829 A. D. Between these two fixed chronological points we have to sandwich as many as eleven kings, even if we take Chakra and Arathi as sons of Balavarman II, and thus allow, on an average, a reign of 16 years to each. It is hardly possible to shorten the average reign of each by making some of the unnamed generations intervene between Balavarman II and the brothers Chakra and Arathi.



DATES OF THE BHATERA COPPER-PLATES.

Critical Remarks

(BY PANDIT PADMANATH BHATTACHARYA VIDYAVINOD M. A.)

Two Copper-plates inscriptions discovered at Bhatera more than sixty years ago have not yet been correctly read and adequately criticised, though scholars like the late Dr. Rajendralala Mitra and Professor Kisor Mohon Gupta have

published articles, with fac-similes, on them. I am glad to see Mr. R. M. Nath and Pandit B. D. Vidyavinod have published an article on them in the last issue of the J. A. R. S., but owing to their want of adequate care to take note of what the previous writers, inclusive of my humble self, had stated in connection with these inscriptions, the present learned writers have merely made confusion worse confounded.

I am at present in such a state of health and mentality as renders me incapable of dealing with the subject properly. I shall only refer to some of my articles that I think will help the learned writers to arrive at a right conclusion on various points in connection with these inscriptions and correct some of the errors that I notice in their article under criticism.

First of all I should invite their attention to my article headed *Śrihṭte Bhātrvār Tāmras'as'an* published in Vol. XXVIII No 4 of the Sahitya Parishat Patrika (pp 175-183 of the Journal of 1328 B. S.) and then I should ask the learned writers to go through a series of articles * published by me in the *Janasakti*, in 1341 B. S., during the months of *Jaiśtha* to *Śrāvan*, in reply to some hypercritical remarks on my article in the *Sahitya Parishat Patrika* (as referred to above) made by Babu Umes Chandra Chaudhury of Bhatera—the proprietor of the plates. †

Now I beg to note below the main errors :—

(1) The plates, they say, are written in Deva Nagri character. This mistake arises in perusing the reading pub-

*It will not be an easy matter to collect the article, published in in a weekly paper ; but I dare say the *Janasakti* has a file of its own in the office and the learned writers may get true copies of the articles by engaging a copyist with the help of the Editor, *Janasakti*.—(P. B.)

† The proprietor of the plates may have, if he so desires, a fresh reading from the original plates made by the present Government Epigraphist for India. We shall be glad to help him in the matter. (Ed. J. A. R. S.)

lished in the Nagri character by Dr. Rajendralala Mitra ; but if the learned writers saw the fac-simile they would have noticed that the script is not pure Deva-Nagri, but more like the Bengali script of the *puṭhis*.

(2) The name of the donor's ancestor was not Navagirvana but Naragirvana (Dr. Mitra read va for ra erroneously.)

(3) That I read the date 2328 is quite wide of the mark. The learned writers are apparently under the impression that I wrote the *Śrihatter Itivṛitta*. Really it was Babu Achyut Charan Chaudhury Tattasindhu who wrote the book though I collected the materials and bore the expenses of the publication (vide the *blāmikā* which was written by me.)

(4) The २ in the second great was the regnal year of the donor and not Samvat.

(5) A fuss has been made of the *Pāṇḍava Kulālipalāḍha* but as the first and second digits are illegible the discussion is not of much worth. What determines the time of the grant is the nature of the script which shows that the inscription could not be much earlier than the tenth century A. D.

(6) The word Kara in Vana māli kara is not a part of the name but is a caste title. The Vaidyas are found with the title Kara even in Bengal e. g. Madhava Kara, the distinguished physician who wrote a book on Nidāna (diagnosis). In *Sadvaidya kula Panjikā* the following verse occurs :—

सेनो दासश्च गुप्तश्च दत्त देवः करो धरः ‡

—as different designations of Vaidyas.

(7) Śri Mādhava Dasa - In the text of the inscription there is the sign of a case-ending after "Śri Madhava" and the spelling there is "Śri Madhavo;" hence "Dasa" can not be compounded with "Śri Madhava," as has been suggested by the

‡ Vide *Śrihatter Itivṛitta*, Vol II. Introductory Chapter p 15.

learned writers who have apparently adopted the erroneous reading in the *Śrihatter Itivritta*. The metre would fail if the reading was "Śri Mālhavadāsakulavatamsa." "Dasa," by the way, may not be the designation of the caste but may be the title of the family which might have been of either Vaidya or Kayastha caste—both highly literate even a millenium ago.

I hope the learned writers will persevere in their work in the field of research and I heartily wish them success.

— o —

FOLK-TALES, FOLK-DANCES AND FOLK-LORES

(BY A. C. BHATTACHARYA, M.A.)

Folk-tales, folk-dances and folk-lores are the outward expressions of the inward nature of the people. The natural impulses originating from the individual instincts affected by environments have manifested themselves in all these. These inspirations show humanity in its bare nakedness. There is neither artificiality nor any fixed standard for approximation but a free flow of pure nature. No humanity is devoid of them. The pervading spirit is all over the world. The folk-tales have developed into epics and mythology, the folk-dances into scientific and harmonious dancings and the folk-lores into poetry and music. All these are the sustaining forces of the living people. Eliminate them and the people will automatically be annihilated. They are, therefore, the perennial springs of life. Even with the evolution of the present age, the *intelligensia* are daily falling back on them. This is a proof of the natural hankering for the free expression of life and a desire for divorce from the dazzling but unilluminating forms into which it has unwittingly been cast.

All the folk-tales connected together show humanity, as in a cinema, in its birth, growth, enjoyment and eventually in death. These are also the subjects dealt with in many great epics.

Looking from this angle of vision, the hoary *Ramāyana* and *Mahābhārata* will be found to have delineated them fully and vigorously. Other epics of the world have also tried to do the same with more or less success.

The folk-dances on which the present age is depending for its sustenance of life are really the originators of the modern scientific dancing. Can we, however, reverse the order of things and call folk-dances the degenerated forms of scientific dancing? But taking a comprehensive view of all such dancings obtaining amongst all the people no proof will be forthcoming to support this view.

The folk-lores and the instruments accompanying their music are really the father of modern poetry, music and musical instruments.

It is thus in the fitness of things that the modern mentality is for the original and therefore the real thing. We should now collect and restore all the three classes of the above and present them to the people at large in radios and cinemas. There is the danger of modern civilisation sweeping them away and all of them being sunk into oblivion. The oldest collection of them we find in the *Vedas*. But are all the music of the eternal time contained in the *Sams* of the *Vedas*? Is there any other ancient collection like these? We are proud to note that the late Pandit Hem Chandra Goswami of Assam collected some of the still extant rural songs and presented them to the Calcutta University in its publication called the *CHĀNEKI*.

Some enterprising individual may undertake the huge but the all-important task of collecting all the folk-tales and folk-lores and taking photos of the folk-dances and presenting them in a comparative book form to the modern world. When this work is complete the result will compare very favourably with the relics of bygone ages discovered by excavations. The latter is dead but the former will be living.

EARLY VAIṢNAVISM IN KĀMARŪPA.

(R. M. NATH, B. E. A. E. S.)

With reference to the important points raised by Mr. Birinchi Kumar Barua, M. A., in his learned article on the above subject, in the Journal of the Assam Research Society, Vol. V, No. 4, January, 1938, pp 101-109, it may be further pointed out that the suggestion that Śankar-Deva first introduced Vaiṣnavism in Assam, is denied even by Rām-Charan Thākur. the famous writer of 'Śankar-Carita'. one of the most authentic biographies of the religious preacher.

In part III, stanzas 1504-1518, of Śankar-Carita, it is stated that at the age of 20, i. e. in 1469 A. D., Śankar-Deva with his relatives shifted from Ālipukhuri to Bardouā in the Nowgong district; and at the new place when Śankar Deva himself was cutting earth with a *kodali* to build the plinth of the proposed '*kirtan-ghar*', he struck upon a beautiful Viṣṇu image of shining black stone. (1) He took out the image from under the ground and exclaimed :—"now everybody will give up the worship of the Devi and take to the worship of Krishna". (2) He installed the image on a platform in the newly built '*nāmghar*'.

Whoever has gone to the Borduā *satra*, must have noticed a lot of carved stones such as pillars, lotus canopy etc. lying scattered about; and they look very much like the ruins of

(1) আপুনি শৰুবে পাছে কোবক খৰিলা।

পৃথিবীত চতুৰ্ভুজ মূৰ্ত্তিক দেখিলা ॥—১৫১৫

* * * *

শিলৰ প্ৰতিমা গাৱ কালা অতিশয়।

টিকমিক কৰে গাৱ অধিক শোভয় ॥—১৫১৬

(2) দেবী পূজা এড়ি সবে লৈবে ককনাম—১৫১৮

many old temples now discovered in the Kapili and the Jamuna valleys of the Nowgong district. It is therefore, very likely that the image that Śankar-Deva found out was installed in the temple on the old plinth of which the present 'nāmghar' (senior side) of Bordouā *satra* stands.

As many as nine Vāsudeva and Nārāyana images have been unearthed and brought to light by the writer, (3) recently in several places near about Dobokā, in the Nowgong District; and the most beautiful one carved out of black shining stone with exquisitely fine artistic design found at Baḍa-Gangā (Vide J. A. R. S., Vol. V, No. 1, 2, April, July, 1937. page 42 (2).) contains four little images with clasped hands at the bottom corners of the pedestal. These represent the donor and the donoress, a peculiarity of the Pāla sculpture, and the writer is indebted to Mr. T. N. Ramachandran, M. A., Asst. Superintendent of the Archæological Department, Eastern Circle, for pointing out this important feature.

In "Social condition of Kamrup when Śankar-Deva preached his religion", published in Times of Assam, 9th December, 1933, the writer of this note pointed out:— "It is only in the 12th century A. D. that we find mention of a king Dharmapāla, who made a big donation of landed property to a Brahmin, who was a great devotee of Nārāyana, and it is presumed that the

(3)

- (i) At Gosainjuri.....One Vasudeva image and one Nārāyana image.
- (ii) At DobokaOne Vasudeva image found while ploughing land.
- (iii) At Bada-Ganga.....One Vasudeva and one Nārāyana.
- (iv) At Ghilani near Kampur, now with Raisahib G. C. Goswami... One Vasudeva image.
- (v) At Barbhakatia Gaon near Silghat One Vasudeva.
- (vi) In the Kaziranga reserved forest.....One Nārāyana.
- (vii) At Kathiatiali - 13 miles from Nowgong—One Visnu image of black shining stone. .

king became a Vaiṣṇava. This fact is further corroborated by the fact that in the biography of Śankar-Deva, Dharmapāla is said to have been a king of Kāmarūpa, and the Bhuiyāns used to pay him homage; but when he incurred the displeasure of the Goddess Kāmākhyā, his country was reduced to a chaotic condition and the Bhuiyāns became independent rulers of many small kingdoms (Vide Rām-Charan Thākur—part IV-stanza 2527).

The dynasty of the Pāla kings ended with Dharmapāla. * It is said in the biography that Dharmapāla had no issue, and he left his country and went away on a pilgrimage. The fact that he incurred the displeasure of the Goddess Kāmākhyā may be explained by saying that being a new convert to the new ideas of Vaiṣnavism, he gave up the worship of the Goddess and perhaps neglected her temple; and the common people believed that for this reason he had no issue and his country was ruined to pieces”

From this, and from what Mr. Burua has pointed out, it is quite reasonable to infer that the Vāsudeva cult was prevalent in Kāmarūpa long before Śankar-Deva, and that it received royal recognition at the time of Dharmapāla (1090-1115 A. D.)†; but due to the downfall of the Pāla-dynasty, and the political chaos caused thereby in the country, and a sudden onrush of Buddhist-Tantricism into the country about this time (4), the progress of the cult received a set-back till Śankar-Deva came to the field to carry the holy gospel to the rich and the poor alike.

* There was another king named Jayapāla after Dharmapāla [Ed. J. A. R. S.].

† The Dharmapāla mentioned in the Guru Caritra may not be identical with king Dharmapāla of the Bhunma-Pāla dynasty. [Ed. J. A. R. S.].

(4) Vide ‘Sankaracaryya and Buddhism in Assam’, in J. A. R. S. Vol IV, No. 2, July, page 36.

THE RANGMAHAL GARH. (BY SRIJUT SARBESWAR KATAKI)

The city of Guā-lāti (Gauhati) always covered both the south and the North banks of the Brahmaputra river. Even till this day, the prosperous town on the North bank is known as North-Gauhati. There were military fortifications called *Garhs*, constructed during pre-Ahom times as well as Ahom times, on both banks of the river. Some of these fortifications are still existing. Though their military value no longer survives they still serve the purpose of *bunds* to protect the locality from floods. They are also high and broad enough to be used, now a days, as thoroughfares for vehicular traffic.

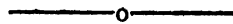
In the last December session of the Assam Legislative Assembly the late Jogendranath Borua M.L.A. raised the question of keeping these *Garhs*, particularly the one known as the Rangmahal *Garh*, in proper state of repairs as this *Garh* is now used as a public thoroughfare. From stone inscriptions still in existence it appears that the Southern portion of this fortification was built in 1589 Saka, equivalent to 1667 A.D. by Bahgoria Bura Gohain and other Ahom commanders, named in the inscription, after defeating and killing Syed Firoz the Moghul commander. The relevant inscription on a large rock in North-Gauhati is in Assamese and it reads as follows :—

- ১। ক্রীষ্ণবৰ্ণনাৰায়ণ দে—
- ২। উ মহাবাজাৰ মন্ত্ৰী বা—
- ৩। হুগড়ীয়া বুঢ়াগোহাঞি
- ৪। নেওগ বড়ফুকন। বাহও—
- ৫। তি গোহাঞি ফুকন।
- ৬। বুঢ়াগোহাঞি ফুকন।

- ৭। দিহিঙ্গীয়া বাজখোরা। হু
 ৮। মলি ডেকা বকরাই চৈ—
 ৯। ছ পিৰোজক কাটি
 ১০। গঢ় নিৰ্ম্মিলে। আঘ
 ১১। ৭ মাহ। শক ১৫৮৯।

In 1654 Śaka equivalent to 1732 A.D., during the reign of Maharaja Śiva Sinha, the Northern part of the same fortification was either newly built or repaired by Panidihingia Bar Phukan. The relevant inscription, which is in Sanskrit, is quoted below :—

“স্বস্তি হিমকর হরহার বীরহিণ্ডির পাণ্ডুর যশোমণ্ডল মণ্ডিত ভূমণ্ডল
 নিখিল দুৰ্ভার বৈরীবীরবার মমিন্ধন মমিদ্ধ প্রজ্বলত্ প্রতাপা—নল রাজাধিরাজ
 শ্রী শ্রী শিবসিংহ ভূপালকস্থ নিদেশান্তদীয় সমর শিখরি শ্রী ভীম পরাক্রম প্রবণ্ড
 দৌৰ্দ্ভগডস্ফুরণ কোদণ্ড প্রতাপপ্রত্যাদিষ্ট প্রত্যাগিণ্য নিখিল বাহিণী নায়ক পানীদিহি-
 ঙ্গীয়া শ্রী বৃহৎফুঙ্কনাধিলাচল পূৰ্ব্বতোদিশহোষ্টাংশিত্যাধিক সহস্রচতুমিতং স্কুমহ-
 মহল্লামিক দেশীয় বশিষ্টত্বেয়মব্ধিঘনত্ যুগবানরসনিশাকর শকাব্দে ১৬৫৪।”



THE WORSHIP OF THE JACKAL AND THE DOG IN INDIA.

(By R. M. NATH, B. E ; A. E. S.)

In the April, 1936, issue of Indian Culture (pages 793-794), Mr. S. C. Mitra gives an account of the Jackal worship in ancient India, and refers to Bāna's Kādambari wherein it is stated that the queen of Ujjain made an offering of flesh to she-jackals to become a mother, and also to propitiate the God Śiva.

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'*Śivā-eali*' or the offering to Jackals is a common practice amongst the Tantrics, and the method of worship is described clearly in the *Kula-chudāmani Tantram*. It is stated there that the worshipper should make an offering of eat-ables with a great proportion of flesh, in the evening, underneath a '*bael*' tree in an open field, or in a cremation ground. He should call out '*Kāli, Kāli*', when the goddess *Uma* will come out in the form of the jackal with her followers.

If the animal partakes of the offering, and begins to cry loudly in the north-eastern corner of the place of worship, the wishes of the worshipper will be fulfilled. The Goddess '*Śivā*' or the Jackal is to be propitiated daily with offerings of rice and other eatables.

In Assam also, the Jackal worship found prevalence. It is really a secret worship. There is a belief amongst the common people that if jackals are found to loiter in large numbers near a village, some sort of calamity is sure to fall on the villagers; if a jackal cries in a bemoaning tone at night, it indicates an outbreak of cholera in near future.

The *Tantra-Sāra* states that during an epidemic, war or political crisis, offerings should be made to the jackal with certain *mantras*. If the animal does not partake of the offering, the calamity will take a more serious turn, if it devours the whole lot, the calamity will be averted.

Analogous to this custom, there was also Dog-worship in ancient India. In the *Śankara-Vijayam* (Madhava-XV-96-104) it is stated that Śankara-āchāryya met with a sect of Brahmins at Mallapur near the Carnatic in the Deccan who explained to him the tenets of their religion as follows :—

'God the almighty killed the demon Malla, and since then he has been known as Mallari in the world. We worship Mallari's image everybody, and also worship his carrier the Dog with due veneration. We imitate the dress and even the cry of the

sacred animal, and always wear a necklace of *courries* round our necks. We please our lord Mallari three times everyday with music. We think that everything is the outcome of our Lord's grace and whatever we see in the world is really within his bowels. This is our daily meditation and this gives us great pleasure. Moreover, the Vedas also proclaim the omnipotence of our Lord and his carrier the Dog—*अभ्यो नमः अभ्यतिभ्यश्च नमः*—reverence to the Dog and reverence to the master of the Dog.

Apart from this, the Dog is said to be the companion of 'Vatuka, Fairava' - a Tantric God - a form of Śiva, who is described as *सारमेयासमन्वित* in his *stotram* in *Viśva-Sāroddhāra-tantram*. The Goddess Kālī is also said to be accompanied by Dogs and frequenting the dog's kennels. (*कुक्कुरासङ्गसंयुक्ता कुक्कुरालय वासिनी*), in the *Kālī-Kokārādi-Sahasra-nāma-stotram*.

The dog was a favourite companion of Yudhisthira, and the Buddhist-Tantric *śiṣṭhā* Kukkuripada is known in the Tangyur, as Kukurāja or Kukkura-rāja, probably due to his association with dogs.

—:o:—

REVIEWS.

PERIODICALS.

Oriental Library Digest, Edited by Dr. S. M. Katre M. A., Ph. D.—This is a monthly Journal devoted to the reviews on current literature in all branches of Indology and allied subjects in the field of oriental learning. We have received the first two issues of this Journal. These contain some very good reviews but equally good reviews appear in the various research journals. Hence the necessity of a digest like this does not seem to be quite evident.

Books

New Catalogus Catalogorum, published under the authority of the University of Madras—We have received the provi-

sional fasciculus of this very important compilation from the Editor-in-Chief, Mahamahopadhyaya, Prof. S. Kuppswami Śāstri M. A., I. E. S. (Retired). This work, when complete, will be an amplified and revised edition of Dr. Aufrecht's monumental work of the same name. We welcome the venture and approve of the methodology followed.

Art and Archaeology Abroad, by Dr. Kalidas Nag M. A. D. Litt., Ghose Travelling Fellow (1930-31), Calcutta University —This interesting report has been published by the University of Calcutta. It shows what the Governments and Universities of foreign countries are doing to collect and co-ordinate the data of arts and archaeology and what are the methods of teaching those subjects in the various important centres. It appears that foreign Universities like those of Chicago, Yale, Pennsylvania, Oxford, Harvard, Michigan and Boston and Museums like the British Museum, the Chicago Field Museum, the Municipal Museum of Berlin, the Metropolitan Museum of New York and the Louvre Museum of Paris are supplying funds for explorations in the Near East. Very important finds have been obtained by such explorations from Ur, Kish, Nuzi, Uruk-Erech, Ctesiphon, Lagash and other places. Even learned societies or bodies like the Oriental Institute of Chicago, German Society of Berlin, the American School of Oriental Research and the French Academy are supplying and maintaining workers in this field with ample funds. But what about India? Let us quote the following paragraph from Dr. Nag's book :—

“When will the museums and Universities of India awaken to the urgent need of co-operating along similar lines in the grand work of re-constructing the history of the Orient? Crores of rupees have been squandered, all these years, for manufacturing graduate clerks and lawyers. And now that the discovery of the Indus Valley Civilization has brought India in the very forefront of the attention of the Archaeolo-

gists, should we not take the initiative in co-operating with and seeking co-operation of the international group of Archaeologists working so admirably in the domains of our next-door neighbours ?”

Dr. Nag could have used stronger language with perfect justification. In India all exploration work, involving collection and co-ordination of the finds, has to be done by the Government department at the expense of the general tax-payer. Our big potentates, the Rajas and Maharajas, some of whom try to trace descent from the Epic heroes of the Solar or Lunar dynasties, will not however spend a pice to find out and study the relics of their own ancestors. Scholars and travellers sent out by foreign Museums and Universities have already collected and taken away from India, Nepal, Bhutan and Tibet numerous historical relics as well as priceless manuscripts which should have been preserved in the Museums of India. The Indian Museums Conference, which was held some time ago, came to the conclusion that, not to speak of undertaking exploration, even the work of properly exhibiting the treasures and relics, already collected, can not be done for want of adequate finance. There are Research Societies, apart from Universities, in the various Indian provinces but they are all neglected by the richer people. Indians can never aspire to take their place alongside the cultured and civilized nations of the world as their equals until they learn to value the arts, treasures and relics of their remote ancestors in the dim past. Till the beginning of the present century all research work in India had to be done by foreign scholars but now such work is being done by a host of Indian scholars with singular ability. In the same way, why can not our Universities, Museums and Research Societies, backed by our Princes, the landed aristocracy, the commercial magnates and the wealthy professional classes, supplement the work now being done by the Government Department of Archaeology ?

OBITUARY.

By the demise of Mr. Lakshminath Bezbarua Assam has lost an eminent scholar. He was an ardent student of history and took great interest in historical and antiquarian researches. He had a word of praise and encouragement for all workers, whether young or old, in the field of research. He was regarded as an authority on the subject of the origin and development of the medieval Vaisnava culture in Assam. We would like to see all his contributions on the subject, in Assamese, collected and published in the form of a book dedicated to his memory. Indeed this would be a most fitting memorial.

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FURTHER OPINION ON THE "EARLY HISTORY OF KAMARUPA"

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MR. H. E. STAPLETON, M.A.—“I have seldom read a more helpful and suggestive history. It is in this respect a most pleasant improvement on another “History of Assam” which I found so full of obvious mistakes, when it appeared, that I had to decline to review it for the Asiatic Society of Bengal.

* * * * *

“You will gather from what I have written how extremely interesting I have found your book, especially as I was able to consult it while preparing my lecture for the Royal Asiatic Society. It was of particular assistance to me when discussing Karnasuvarna, and I mentioned in my lecture what an outstanding piece of work I considered your book to be and how pleasant it was to find the President of the Anusandhan Samiti (which kindly some years ago made me one of its Honorary members) publishing a book of such striking historical importance.”

NOTICE.

KAMARUPA ANUSANDHAN SAMITI, GAUHATI.

The Kāmarūpa Anusandhan Samiti or the Assam Research Society has a collection of old historical relics, such as inscribed stones and images cannons, cannon-bills, swords, potteries *puthis*, royal costumes coins etc. The premises of the Samiti, situated on the southern bank of Digbali Tank, Gauhati, remains open from 7-30 to 9-30 A.M. and 3 to 7 P.M. on working days ; from 3 to 7 P.M. on Sundays and on Doljatra, Lakshmipuja, and the anniversaries of Damodar Deb Sankar Deb, and Madhab Deb. The Samiti remains closed on the following occasion :—Sri panchami, Māghbihu, Bālāghbihu Id-duz-zaha, Maharam, Jannāstami, Durgāpujā Kāhpujā, Christmas Eve, New Year's Day King-Emporer's Birth-day and Sivaratri.

Information which may lead to the recovery of any historic relic or article will be thankfully received.

D. GOSWAMI.

Honorary Secretary,

Kāmarūpa Anusandhan Samiti.